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Rough Trans. Bill Wheatley DATE
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Tuesday, May 15, 1973

New York City

Group ⁷

MR. NYLAND:

" I'm sorry I was a little delayed, but we are dependent on a cassette, and the cassette has a certain length, so I have to talk as long as the cassette is running, so you won't be cheated. All it is is a little later, and we go home a little later.

Tell me, how is Work? How are the different things that you have tried, and what is it at the present time not clear; or what can we talk about in that direction that would be helpful? You must have thought of questions the last week, I listened to the cassette, and there were questions. Again I say, were they sufficiently answered, or what is it you want?

Dotty Joos: *Feminist Questions: (name not on resume) Stephanie Sabo?*

" Mr. Nyland?"

MR. NYLAND:

" Yeah."

Question
Dotty Joos:

" Um... Saturday and Sunday you were talking about, uh, opening out to other people, and..."

MR. NYLAND:

" Can you hear back there?"

Several people:

" No..."

MR. NYLAND:

" No, you see? I have to have a kind of a screen here, you talk

against it and project it over there. A little louder, heh?"

~~Questioner~~
Dotty Joos:

"All right. Saturday and Sunday, you were talking about opening out to other people. Um...I don't think I was entirely clear or understood you completely, but Sunday afternoon I was working, and I wanted - I wanted to open out more, and there was a terrific resistance. I...I was able to work on myself, but I...I, um...I couldn't share it with the person. And I felt I wanted us...I wanted to work on myself, and I would hope that the other person would feel that. But...but to open out I...um...and to say it, I couldn't do it...I...in my Small Group it's one...it's one thing, I can... I can do it; but in relationships around the Barn, I guess I...um... I would want to work with the other person, and share Work in doing; but to talk about it is...is to difficult."

MR. NYLAND:

"So what are we going to do about it?"

~~Questioner~~
Dotty Joos:

"I don't know."

MR. NYLAND:

"Maybe the person you selected was not suitable."

~~Questioner~~
Dotty Joos:

"No, I don't think that's it at all, I think it was..."

MR. NYLAND:

"Were there other people to select from?"

~~Questioner~~
Dotty Joos:

"No."

MR. NYLAND:

"No?"

~~Continued~~
D. Joos: "Not...Well, I was working with one person, I don't think it was that the person was not suitable..."

MR. NYLAND: "I would dismiss him."

~~Continued~~
D. Joos: "No! It's that there was an opportunity, but..."

MR. NYLAND: "No, there was one."

~~Continued~~
D. Joos: "Yes sir, there was, and- and I even- I even stopped, and, and took a minute, and I thought, 'Well now there is an opportunity', but I either...um...I didn't know- I didn't know what to say, or I would rather it just us work together as something than talk about it."

MR. NYLAND: "You- you couldn't change that by saying that to- who was it? A man or a woman?"

~~Continued~~
D. Joos: "No, it was a woman."

MR. NYLAND: "It was a woman...could you tell her that you would like to have some better exchange, and not just be quiet or silent?"

~~Continued~~
D. Joos: "I didn't"

MR. NYLAND: "No, could you?"

~~Continued~~
D. Joos: "I guess I could."

MR. NYLAND: "Could you do it next time?"

~~Continued~~
D. Joos: "I don't know."

MR. NYLAND: "Well, you can try it, can't you?"

~~Continued~~
D. Joos: "I can try."

MR. NYLAND: "Particularly now, since you talk about it, and you ought to be able to do something; but it doesn't mean immediately that it will be sucessful; because what is- what is really involved? It's a relationship that is established between you and the other person. And sometimes, for an understanding between two people,

is very much like a key in a lock: you are one way, and the other person is some- something else. But there may be a chance that one or the other happens to be in such a state that when they are brought together, that they can fit. But I think the chances are really, uh, almost a thousand against one that it will happen. There is one way by which you can help it a little. The multi- plicity of ordinary manifestation in the superficiality of living, of course, are so many, that it is difficult to find certain man- ifestations which can join together and have a certain understand- ing. The more you are essential, the easier it will be, because it becomes simple for you."

D. JOOS: "Yes, but that's...I...that's the way I want..."

MR. NYLAND: "Yeah..."

D. JOOS: "I want to remain...I want to be essential with the other person..."

MR. NYLAND: "Yeah..."

D. JOOS: "But..."

MR. NYLAND: "So be essential. Say something very essentially, and watch the other person."

D. JOOS: "Well, wait..."

MR. NYLAND: "If there's no response, then there is nothing."

D. JOOS: "But...but I...I guess I would want to be essential about ordinary things, and not talk about it. Like, be essential about whatever it is that I'm doing."

MR. NYLAND: "If you want to use a special kind of a language, that you want to make, you will have to find someone who knows that kind of a language. I think it takes quite some time before you actually can converse with someone in a language when you don't

want to talk."

D. Joos: "Oh, yes, sir."

MR. NYLAND: "So, you set your sights a little too high..."

D. Joos: "Alright."

MR. NYLAND: "Begin very simple. Whatever it was that you did as Work, maybe you could enter into that other person's activity by talking about what she was doing, and you are doing; or you could make, even, a remark about the weather, or whatever it is. But don't forget, what is the reason you're doing it for? To establish a relationship; or is the aim something else for yourself? You mentioned it. You said you could Work. If you actually could better- Work better- that way, what difference does it make, if you have that relationship or not? You are substituting the wish for that relationship, instead of emphasising that what is necessary for yourself as having a result of Work on yourself, that you might say you Woke Up. If you did, you ought to be more satisfied. You understand what I mean?"

D. Joos: "Yes, sir."

MR. NYLAND: "Don't look too much for such results. Look for the results of yourself. You make an attempt. That kind of attempt ^{that} can remind you ~~that~~ you are alive, and that you want to Wake Up to yourself. If that happens, then I have a result which is worthwhile."

D. Joos: "Yes, sir. Thank you."

MR. NYLAND: "Alright?"

D. Joos: "Yes."

Dotty Joos: "Mr. Nyland?"

MR. NYLAND: "Yeh..."

Dotty Joos: "I had an experience on Sunday, where I was able..."

MR. NYLAND: "Dotty, you have to talk also a little louder, because this is a group, hmm?"

D. Joos: "I had an experience on Sunday where I was able to Wake Up, because my wish was strong enough for me to give up my suffering, and...but it was...it took a terrible turmoil, and yet it... I know that it can...I can work, that I can convert something..."

MR. NYLAND: "You can."

D. Joos: "Yes, I know that. Not always, but I know that that fight can lead to Waking Up for myself."

MR. NYLAND: "I think it's right."

D. Joos: "But it brings up a question that I've been trying to formulate for some time, and that is that I've found since I have a child, and that I get into situations where I react, maybe not very much, you know, maybe it's not very serious, but I could use it for Work, but I have to run away from it, because... because I have to make a different kind of an atmosphere for my child; not that I am working through something for myself and that he has to be put aside for the moment. I can't do that. ~~and~~ I have to be with him with my whole heart, so in a sense, I get into a difficulty, but I have to do something to put my self more to sleep, in order to provide something for him, instead of..."

MR. NYLAND: "Well, if you put yourself more to sleep in order to be able to Wake Up better later, don't you think it is worth it?"

D. Joos: "No, I even discussed it at the same time that I do that, but I have to...I can't be down at the mouth with him, you know..."

MR. NYLAND: "No, it's not- not necessary. You temporarily act in a certain way, knowing that, afterwards, you're entitled to work. Don't get stuck on having to do certain things in the presence of a child, and at the same time satisfying your own desire of being able to work. Maybe one has to come after the other, instead of simultaneously. You know what they say in France; 'reculer pour mieux sauter' (to recoil in order to jump better). You understand?"

D. Joos: "Yes, I do."

MR. NYLAND: "Allright."

D. Joos: "But...I can't make that work with the situation, because..."

MR. NYLAND: "Yes you can. When you take away the thought that you ought to do something else. You do what you are doing for a certain purpose, then don't think about what you should do, or perhaps even what you would like to do. Either it's 'yes' or 'no' regarding anything you do. You do it for a certain purpose, it may be for the child, and that is it; and if that doesn't allow you to work on yourself, then you cannot do anything.

Then you have to wait until there is a better opportunity, where you're not, as it were, punishing the child; when you can actually devote that time to yourself. And you have to strike a balance between your expenditures of energy. There has to be a consideration of what is right at a certain time, and what is not right at that time. And later on, it may be a different kind of a choice. If you interfere too much with what you are doing, constantly having a mind that you ought to do something else, or that you feel that it would be nicer if you did; then go ahead and do that first. You see what I mean?"

D. Joos: "I feel as if I'm running away..."

MR. NYLAND: "You aren't..."

D. Joos: "It has a deadening affect on me..."

MR. NYLAND: "No. I think- I think you're trying to substitute something. You're not really running away. You're keeping on saying that you want to do one thing, and perhaps you should have done something else. If you are honest about that, the next time do that other one that you should have done; do that first. Until there is enough dexterity in which you can devide your energy into two parts, and then can maintain both, for the purposes you ~~want~~ want to use them. Do you understand what I mean? You really would like to have the pie and eat it. That may be a long time before you solve that problem."

D. Joos: "I want to be able to transform my negativity into something else..."

MR. NYLAND: "That's right. But you can only start by accepting first the negativity with Impartiality."

D. Joos: "But that takes a fight."

MR. NYLAND: "Not when it is Impartial. It means I have to have an attitude towards it that I will accept whatever it is for whatever it is, without any wish to change it; and the negativity is filled with the wish for change."

D. Joos: "Yes."

MR. NYLAND: "If you can accept the negativity as a fact it exists, without calling it, even, negativity, it would be very good, because then you would have energy, which otherwise would go in the expression of a negativity, which is then useful for that which you wish to use it for."

D. Joos: "Yeah, I can understand that..."

MR. NYLAND: "You understand now?"

D. Joos: "Yeah."

MR. NYLAND: "Yeah. Don't wish too many things at the same time, it's quite impossible. Just one at a time, until one knows how to telescope the time into one moment, then you can do many things at the same time. Allright, Dotty?"

D. Joos: "Yah."

MR. NYLAND: "Don't make the child suffer."

D. Joos: "Unh-unh."

MR. NYLAND: "Allright? Yah..."

Gerald Shultz: "Umm...the more attempts that I make at 'I', and the more I...I form an 'I', the more I sense that I'm bound. And based on ..."

MR. NYLAND: "In- in- inwhat way are you bound? When you make an attempt, as you say, 'to form an 'I'?'?"

G. Shultz: "I find...find...I realize that I'm bound to my Earth through ^{my} manifestations or characteristics that I have..." ↗

MR. NYLAND: "If the 'I' is functioning, what is the result of that observation?"

G. Shultz: "An observation is made, I..."

MR. NYLAND: "Yup, what is the result of it?"

G. Shultz: "All I know is I have..."

MR. NYLAND: "Because we talk about it. The reason for the creation of an 'I' is that it actually starts to observe you; and that the aim is that I get facts about myself: Right?"

G. Shultz: "Yes."

MR. NYLAND: "So, if I am tense; or if I feel that there is certain criticism connected with it, whatever I say that as a result of 'I' observing, the 'I' is not observing correctly. Because it has to be Impartial."

G. Shultz: "Then you're saying that all the...all the results that I think I've had are not results at all."

MR. NYLAND: "I'm afraid you have loosened it up a little bit, but I don't think you have been impartial to that what you have, so-called 'seen', or 'observed'. Real Awareness is quite different from the thought. Whenever I start to define certain things that I see of myself, I am in the realm of thinking."

G. Shultz: "Well...well could it be that the result was a real result, but I've...I...I..."

MR. NYLAND: "As I say, it loosened up a little bit, but you didn't get, really, the right result. The results were not impartial, and were not taken in, even, simultaneously; because of that, the results were not Objective. It was just a subjective description, which, of course, is sometimes quite useful in order to find out what one is, more or less, but it is not really the truth."

G. Shultz: "I'm...I think that I'm not saying what...what I mean."

MR. NYLAND: "You then say it."

G. Shultz: "When I sense that I'm bound to my earth, it gives me a wish to work, and I simply work. And I think I clarified for myself from when I first came to the Work, what a simple attempt is."

MR. NYLAND: "Yah, the question is, you now use, then you have a desire to work. Again, I question that. If I see that I'm bound, to this Earth, I have to accept that fact that I am bound; and in

"the full acceptance of that, I don't see it as bondage. I see it as ~~the~~ state of myself, ^W which of course, I am not free. But I

G. Shultz: "I think so, it's..."

MR. NYLAND: "I wish for something, only up to the extent of being Awake; then when I am in an Awakened state, I will be able to realize what is the situation with me, and that becomes a 'truthful fact', about which there is no further questioning, and no further possibility of ~~interpreting~~ it. So it is not a question anymore of liking and disliking. At that moment, I accept myself for whatever I am. Now I have certain facts available about myself which I call 'absolute' or 'truthful'. After that, in my ordinary state of thinking, I consider such facts as a description of myself. And I cannot question it anymore, because such facts have become absolute for me, so there is no rationalization possible, and no justification. So, that part of my brain is eliminated, and there is no part of my feeling that I can say, I don't like it or dislike it, because it has nothing to do with the facts that are- is

"the truth; like it or not it remains the truth. At such a time, in thinking about myself, I can then determine that I really don't want to be what I have been. This time I'm quite sure that I was that way, since I'm not thinking about, anymore, that perhaps it is different. I hope you understand that reasoning" ←

G. Shultz: "So then, you're saying then, the emphasis should be on the creation of an 'I', and not what I started to say, is to friction...create friction with the...with the bondage."

MR. NYLAND: "That's right. The 'I' is a kind of an entity which is Aware of me; and all it does is record the existence of the Life within me, without the consideration of the form. The form is bound. The bondage is: that Life is within this body, and it wishes to be free from that kind of a bondage. When I recognize with my 'I' functioning in an Objective sense, the existence of Life, it makes the form in which this Life exists transparent; then I have no further interest in that what is the form, but it gives me a certain knowledge about myself, including the form, which I can accept then. And then afterwards, I think about that kind of a form. Is it reasonable that that exists with my Life in it, when I have a desire to set my life free? So I first must acknowledge that that kind of a form exists, and then I will constantly try to eliminate the form as much as I can."

G. Shultz: "Yeah, thank you."

MR. NYLAND: "All right? Think about it. It is not so easy, but I think you will find out what I mean. All right?"

G. Shultz: "Yes."

Jeffery Flanagan: "Mr. Nyland?"

MR. NYLAND: "Yah."

J. Flanagan: "My name is Jeffery Flanagan."

MR. NYLAND: "Yuh."

J. Flanagan: "My wish to work is not very strong, and sometimes I'm able to make it more alive for myself. But still, even at those times, I don't really know what to do with it, 'cause I'm not very clear about Work. So then it just sorta passes on and I lose...."

MR. NYLAND: "Well, well you're not particularly clear about Work, and you're not- the wish is not very strong; and that you really are a little confused about what your aim should be, why should we talk about Work? You find yourself in a certain condition, and you say, 'Well I don't know much about Work, and I don't really want to work'; or if I did I wish I had a little bit more energy for it. I would almost ask, What for? Just continue to exist. If you want to call it 'unconsciously', continue. Why should you bother about Work? Because if you want to work, you have to have a motivation, and what is the motivation for yourself? If that's unclear, see if you can clarify it. And if you cannot, of course you won't work *because you have no desire.*

J. Flanagan: "Well, it's just that sometimes...I see certain things about myself that maybe I'm ashamed of, and..."

MR. NYLAND: "Well, I think that is correct, that of course you can, and that might give you a motivation. But if there is not enough of a desire, you're not enough ashamed. It's in direct proportion. To the extent that I dislike myself, to that extent, I will have a wish to change myself; or to become different from

what I am. If I say that I want to work, and I don't, it simply proves that I accept my condition still as it is. The solution to that is to keep on saying that you are ashamed, and really mean it, and not just a little bit of a feeling, or some kind of a word. Honestly mean it! With all three centers and the totality of your Being. And keep on saying it. Time, and time, and time again; 'I'm this, I'm that, and dah-da-dah dah-dah- da-dah', and finally I say, 'Damn it I'm going to do something about it'. Then you will have a wish. We're not interested in a description of ordinary life, you know. There is something else that is involved that has to do with the possibility of a development in the spiritual sense. So, it's alright in ordinary life to say, 'I'm sorry, I have not much wish for this and that, because I have no appetite, ^{and} ~~or~~ maybe the deals no good, or all the rest'. The accent for Work is to be able to Evolve! It's an entirely different concept. When I wish to evolve, I have to believe in the possibility of such an evolution. and I have to start from where I am. And I wish, then, that I can do something about my present state. And I really must wish it very much, because it's rather difficult to keep on just being what one is, and saying I'm a little ashamed, and really not meaning it. What do you do in ordinary life?"

J. Flanagan: "I live at the Barn, and I work for one of the... the Barn Activities."

MR. NYLAND: "Which one?"

J. Flanagan: "Arcieri Construction."

MR. NYLAND: "Okay. Can you talk with him about it?"

J. Flanagan: "I do."

MR. NYLAND: "Good. Can you ask him to remind you? Maybe at times, that he might ask you, 'Are you working? Are you making an attempt? Are you thinking about it? Can you realize what you are doing, how you are, how sleepy or unconscious?'. Can you ask him? Huh?"

J. Flanagan: "Well, he often does remind me."

MR. NYLAND: "Well, why don't you work then?! What are you talking about?"

J. Flanagan: "Well, see that's my...my problem is sort of that I have so many other desires that are sort of pulling me this way and that way, and..."

MR. NYLAND: "Oh. ~~All~~ right. There is an uncle of mine living in Philadelphia, ^{and} he's dying, and leaves me ten thousand dollars, And ← I have to go there tomorrow morning, and I have to catch the train at 10'oclock. What do you think I'll do?"

J. Flanagan: "Get on the train and go..."

MR. NYLAND: "Okay. You see what I mean? Either I wish it, or I don't. And if I don't, don't keep on talking about it. Make attempts whenever you can; when you're honest about it, make an attempt. Then when you want to know when it's right, talk about it. But don't talk nonsense."

Sheila Sobel: "Mr. Nyland?"

MR. NYLAND: "Yah."

S. Sobel: "It's Sheila Sobel
When making, ah, work attempts, trying to create 'I', there...there are two ways that I've been doing it, and there are two occurrences that...becoming present. One of the ways is sitting still, and wishing to try to have an 'I' present to observe me. And when doing this with...inside my body, there are three points

"which keep pulsating at different times: the spine, the back of the neck, and, like, a little below the collar bone; it kind of alternates around..."

MR. NYLAND: "Ah, but why do you go through all this description?"

S. Sobel: "Because it keeps reoccurring."

MR. NYLAND: "But why are- do you pay attention to it?"

S. Sobel: "'Cause I'm wondering what it is?"

MR. NYLAND: "Exactly. And for Work, you shouldn't even wonder about it. You're only interested in your own existence, for quite some time. And all the little things that may happen; a pain in your little finger, or a toenail that is no good, or a little sniffing nose, or some vibration somewhere in your collar bone; forget about it. You're just an ordinary human being with Life, and force- Life Force, in you. You wish an 'I' actually to come to that conclusion that you exist. And the acceptance of yourself, in whatever condition you are: your body, your feeling, and your mind; doesn't matter at all, when it is seen from an Objective standpoint. So, forget about all the little descriptions of what is taking place, because as soon as you pay attention to it, you're in the thinking atmosphere, and not in the realm of Awakening. There is no Awareness connected with it. Try to understand that there are two different ways by which a mind can function. Both are mental operations, and one one calls unconscious, which has to do with all the different functions of the brain as we know: in thoughts; or in formulation; or in pondering; or in weighing a little bit here and there to see what is what; or to have a connection with- ah, Thalamus and Hypo-thalamus

"for the emotional states, and all the rest. That is an ordinary mental thinking process. And there is another little section in the brain that is not functioning, and we would like it to function, and we say, that's where I would like 'I' to operate. And I create 'I', then, for that definite purpose, in order to operate in a different way; that is, to give me facts about myself which I am not going to look at, or associate with, or like or dislike. Try to understand what is meant by this method of wanting to work on oneself, and what it is when there is an 'I' which I honestly try to create. That 'I' has to function, has to give me information, because that's what I need. I want facts about myself which I say are absolute; that is, reliable, truthful. That is all I need. When I have enough of them accumulated, I will be able to see ⁱⁿ motion of myself, my body behaving, a continuation of such facts. I then can become really objective to myself by means of this little piece of- of a- mental functioning which I call 'I'; and in the process this 'I' will grow up, because it is at the present time very small. It will have to develop. It has to find out what is what, really, and gradually this 'I', in functioning, simply observing me, will add to it's particular function also the question of being benevolent regarding myself; then taking on a little bit of an emotional coloration, which is also needed for myself to understand what I am. Try to remain much simpler about your attempts to work, and don't allow yourself to keep on thinking about that; because it always will lead you astray. You understand what I'm saying?"

S. Sobel: "Yes. So when I...when I... when I walk, also, and try to make attempts..."

MR. NYLAND: "Yah, that's good, fine..."

S. Sobel: "...other things happen, too..."

MR. NYLAND: "Yeh...I...naturally, your blood is circulating, isn't it?"

S. Sobel: "No, no...it's ah...it's a...it appears to my vision that where I'm going into is receding from me."

MR. NYLAND: "No, nonsense."

S. Sobel: "No?"

MR. NYLAND: "Huh? Let's forget it. Sit in a chair and see if you can become observant. It's nothing receding. Don't have imaginations! It's all kind of fantasy! We do that some other time. When you really have the time and the desire for it, pretty soon you'll be out of your body! We Work! Simply. Creation of 'I' observing, that's all we are interested in. Nothing receds. Pinch your body, it stays there. And whatever you might see with your ordinary eyes, probably is a little bit of a hallucination; or some kind of an ocular deficiency. Will we come down to Earth?"

S. Sobel: "Yes..."

MR. NYLAND: "Try to work when you eat. It's a very simple activity on the part of your body. See if something can be present to that kind of an activity, and impartial; and, if possible, simultaneous, if you understand what is meant by that. A momentary recording of that what takes place."

S. Sobel: "Okay."

MR. NYLAND: "Do not try to work when you sit quiet. One can have a flash of an existence of oneself regardless of what one does or not does. So it is possible to have a moment of recognition of

"yourself. But then it stops, because the 'I' is interested in activity of anything that is being observed. As it were, the 'I' loses interest in anything that is so-called 'quiet'. It isn't, and there is life in it, and when 'I' is full-grown, it is possible that it sees the life in the molecules. But when one begins, the 'I' is very small, and it loses interest in anything that is not moving. So, move something, walk a little bit, or move your hands or your head, or whatever it is, so that your 'I' is not- the result is not- that the 'I' gets bored. All right?"

S. Sobel: "Yes."

MR. NYLAND: "Good."

Seymour Romoff: "Mr. Nyland?"

MR. NYLAND: "Yah."

S. Romoff: "Seymour Romoff."

MR. NYLAND: "Yeah."

S. Romoff: "Would you please clarify for me how I should be on a day that I take for a 'day of solidarity'; and how best to use it?"

MR. NYLAND: "You want to have a day of what?"

S. Romoff: "Solidarity."

MR. NYLAND: "Why do you want to be Solidarity*?" *(this word is not clear- two syllables that sound like 'song-sang'- perhaps intentionally?)

S. Romoff: "Ahm...it was suggested to me by somebody, and. I... um..."

MR. NYLAND: "Was there a special reason for it?"

Unknown Speaker: "Well, the word was 'austerity'."

MR. NYLAND: "Huh...?"

S. Romoff: "Excuse me, austerity."

MR. NYLAND: "Austerity. Not solidity or solidarity..."

S. Romoff: "Day of austerity."

MR. NYLAND: "Huh? Austerity, yah. What- what about it?"

S. Romoff: "Well, I just am not quite clear, exactly what it means."

MR. NYLAND: "You know what it is, to be austere?"

S. Romoff: "Uh...to be serious in a...in a sense."

MR. NYLAND: "No..."

S. Romoff: "...for a day."

MR. NYLAND: "No-no. You have to be serious, but that's not austere."

S. Romoff: "Well..."

MR. NYLAND: "You know what it would be to measure your energy?

And to measure out just enough for that which you are doing?" ↗

S. Romoff: "Yes."

MR. NYLAND: "So that you don't talk...too much. And only use the energy for when you have to talk about certain things; that you make sense? So eliminate a great deal of superfluous talking; a great deal of superfluous energy which goes into tensions of your muscles; to see that your mind is kept as quiet as possible, with only, if you can, thoughts that matter; that your feeling is reduced to practically nothing, and just a little bit of vibration; and not bother too much about what you feel about conditions, or other people, or criticism of any kind. Then you become a little bit more austere regarding your body. In order to give satisfaction to the condition of your body as it is then, austerity also requires that instead of thinking loosely, or ⁱⁿ letting your ⁱⁿ feelings go all over the place, you try to concentrate them on

"certain things which are of value to you. And when one talks about austerity in regard of Work, the consideration is of that which you wish to become in the sense of evolving. So that then your thoughts have a very definite meaning, and are concentrated on that kind of an aim; or perhaps even a wish, when it is emotionally expressed. Alright?"

S. Romoff: "Thank you, Mr. Nyland."

MR. NYLAND: "Okay. We always have trouble, haven't we, at questions. Didn't I suggest some time ago, that you maybe, when you're all by yourself with all kind of questions, that perhaps you should write them down, and bring them here, and read them off? Why so bashful? I know it's not a seminar, it's not an encounter group. There, I'm afraid, you would talk-talk, and this is a little more serious. Perhaps it's more austere. But, you see, it's obvious that when you work, really wish to work; when you really want to make an attempt for yourself, that you do something about your life. That you actually consider your life as it is now in the form of your personality, and that what perhaps you believe might be potential, that could grow up; or that you consider the spiritual well-being; or a philosophy that links up with the development of your inner life; of that what is, really, a certain part of the existence of the Earth representing, through the Earth, certain conditions on which man- mankind- happens to live; and an ambition which there may be on the part of the Earth, *itself* to become different from what it is. And in Gurdjieffian terms, the Earth is considered unfortunate. And why is it unfortunate for the Earth to be what it is, because we think where many times the Earth is pretty good; and we're making progress; and we have one civilization after the other, which dies down, and a new one comes. What is it that you are interested in? What kind of books have you read? What kind of so-called classical literature? What kind of things are you thinking about during the day, besides what you have to do for making a living? What is a hobby? What is your ambition? What is your consideration of yourself, as you are? In what way do you want to grow up and become a man, understanding? What is it, the emphasis on kindness, on wanting to help? Emphasis on what you think you ought to become; or that you

"wish respect from other people; or that you feel you are not given that what you are entitled to? How- how conceited are you? How- how selfish? How stupid, and impossible? Are you obnoxious, at times, and do you like it? Do you get angry? Come on, who wants to talk about his life? I've said before, if you don't, I'll close the meeting.

Peter Frumkin: "Mr. Nyland?"

MR. NYLAND: "Yeah."

P. Frumkin: "I don't really have a question, but I...I think I should make a statement about where I am in Work now. I haven't said anything...uh...much for a long time at these meetings. I've been using what I know of Work, and what I know of making an attempt to create an 'I' that could become aware of me. I know what it is that I...I want in my life, and I've been trying to work more in many different situations. And it's been more possible to work. And I see that I can do it. And still, many times I see how superficial I am, and how shallow, even, the work is. And I feel that there should be something I can add. I know it's...it's something I have to do, it's a question of how much do I want this. And I consider Work as...as many times as I can during the day, when I can come to myself. But I just...I just get a feeling that it's too shallow, and there must be something I can add to it."

MR. NYLAND: "Yeah, I think you can. Well, we'll take the other side of the cassette."

END SIDE ONE OF TAPE

MR. NYLAND: "What would you consider superficial?"

P. Frumkin: "Perhaps the way I approach Work. I've had...I've had experiences of what I could call a little 'I' being present to me, and being aware of a body that exists. I feel alive. I know there's something I have to do in my life, but I see recurring again and again, that I do let it go, and that I don't deepen it. I try to deepen my Work attempts. I try to hold on to them, and ^{to} make more. But the overall picture seems too much on the surface; my involvement here, and my general attitude; the

"lack of questions..."

MR. NYLAND: "Supposing now, that when you come to that realization: that you are superficial. Do you accept it?"

P. Frumkin: "No."

MR. NYLAND: "Then what do you do?"

P. Frumkin: "I work."

MR. NYLAND: "When you wish to work then, you're not superficial.
~~P. Frumkin~~ ^{That's right.} Then, if you catch yourself being superficial, why can't you work at that time?"

P. Frumkin: "When I catch myself being superficial, I can work."

MR. NYLAND: "So how now, will you find out how many times you are superficial."

P. Frumkin: "I guess I have to try to see more of myself during a day."

MR. NYLAND: "Yah. And is there any objection?"

P. Frumkin: "No."

MR. NYLAND: "Why don't you put up a little sign somewhere, so that you can see it, in your room, or wherever you are; or a knot in your handkerchief; or something that is what was always called a 'hairy- shirt', which might remind you; or a pebble in your shoe. If you really want to be reminded, can you set certain things in motion to help you to be reminded? Certain thoughts can produce that. The consideration of yourself as a human being, and living on this Earth; and trying to find out why, really, should a man live here? Or why is it that when one lives and you have to accept it? And what is that kind of command within oneself? And you say, 'Do I really have that kind of a Conscience that I want to accept myself for whatever it is that I am, ^{but at the} same time, I don't like it'. Even questions about why is it that I happen to be superficial? Why can't I, and then I ask it simply, are you religious? Are you religious? Were you religiously brought up?"

I → personally...

P. Frumkin: "No. ^A I'm religious, my family isn't."

MR. NYLAND: "Good. Any kind of a religion that you really care for?"

P. Frumkin: "No."

MR. NYLAND: "Have you read enough?"

P. Frumkin: "I haven't really read through either Bible."

MR. NYLAND: "No, not necessarily the Bible, because that may be a little bit 'old hat'. Something else. Are you interested in folklore?"

P. Frumkin: "Yes."

MR. NYLAND: "Do you see what is meant, sometimes, by the fairy tales of Anderson?"

P. Frumkin: "Yes."

MR. NYLAND: "Of the Grimm brothers? Does it excite you when you find out a little bit more that something is there that's really not written, but you can understand?"

P. Frumkin: "Certainly, yeah."

MR. NYLAND: "How about symbols, do they have a meaning?"

P. Frumkin: "Like what?"

MR. NYLAND: "Symbols, any kind of a symbol, representing a truth."

P. Frumkin: "Sometimes."

MR. NYLAND: "Are you interested in them? Always become interested."

P. Frumkin: "Yes."

MR. NYLAND: "What are different hobbies of yours?"

P. Frumkin: "I'm a musician. I work with wood...mostly."

MR. NYLAND: "If you are a musician, do you compose?"

P. Frumkin: "No."

MR. NYLAND: "Why don't you?"

P. Frumkin: "I never thought I was capable."

MR. NYLAND: "Why not? Try it. What do you play?"

P. Frumkin: "Violin, guitar."

MR. NYLAND: "Oh. The violin is a beautiful instrument for it."

P. Frumkin: "Yuh."

MR. NYLAND: "And I'm quite certain that if you have in mind something that you hear like a little melody, based on whatever may be thoughts or feelings, and you try to put that in a violin, and really play it; and play it with emotion, that is, with depth; with that what you really want to express. Do it when someone else is not there, when you're by yourself. Try to listen to it. See if it represents what is your feeling. If in that feeling, then, you could put something that you consider not superficial; but that it's really a representation of your life, and it comes out through the...through the violin. Just a little melody. Even if it is something that reminds you perhaps of, let's say, the *Kol Nidre* ???" 'Colni Grande'* when you hear it; but that you have to be quiet, and you have to see, can that tone- such tonality- become a symbol for me of the representation of something that is more than what I am. And do I consider this life that I now live, as part of a totality of Life existing. And do such psychological symbolisms, I call them, indicate that there is a- that it's worthwhile- even to consider them, to see to what extent I can make sense out of them. And to sit quietly, and to contemplate about that kind of an idea of what is it that is taking place in me. If it is taking place in other people, why should there be life of that kind in existence? And then you play, then. Do you understand what I mean?"

P. Frumkin: "Yeah."

MR. NYLAND: "That is where you get rid of your superficiality. That what you are then doing, becomes essential. And you have a little bit of an ability. You acquire more and more dexterity,

* 'Colni Grande' - This is only an attempt at phonetic spelling - I'm unfamiliar with the term or the piece of music that Mr. Nyland refers to here.

"and the next time you see someone, you put music in your voice.

Allright?"

P. Frumkin: "Yeah."

MR. NYLAND: "You will work more because of it."

Jerry Wieser: "Mr. Nyland?"

MR. NYALND: "Yah."

J. Wieser: "I'm finding that as I learn more about Work, that there's an intensity that seems to be an intellectual intensity, in...in trying to develope an emotional approach to Work. And this intensity is something that I've never had in my life before. I feel like my life has been very sloppy and difuse, and the intensity is..."

MR. NYLAND: "Where do you think the intensity comes from?"

J. Wieser: "It's mostly in my...in my physical self... this is... I've had a few experiences of... of seeing that it is very tight."

MR. NYLAND: "Though you were talk...you were talking about intellect, weren't you?"

J. Wieser: "Yes sir."

MR. NYLAND: "So where does it come from when the intensity is there with intellect?"

J. Wieser: "I see... I see a goal, or an aim, something that can enable me to achieve unity within myself... And I have a... I have a feeling that I want a... I'm coming closer to something , and it... it feeds my desire to come closer to it. And, at the same time, I don't want this intensity to become heavy, I wish to remain light, and..."

MR. NYLAND: "But intensity is only the deepening, and it will only

" take place when you have a wish for that. Even when it is an intellectual endeavour, when you want to deepen it; or you sit and ponder. You try to deepen your thoughts, and there must be a wish to want to do that. So you already engage at least some emotional energy for that purpose. Do the things that you want to do, intellectually, or emotionally, or even physically, with the totality of yourself. That you engage that what your personality is made of for one purpose at that time, even if the purpose starts out by being only engaged in the sense of one, or the other, or the third center. Make it a totality for yourself for three centers, in one aim, by means of which, then, that what is in the three centers will be translated into the level of your being; and then from the level of your being, you will wish to do what you are doing. It's not so difficult to learn how to become emotional."

J. Wieser: "I...I see my person...if I understand you, I see my personality as being so superficial that I don't wish to... to live through it. I wish to become more essential..."

MR. NYLAND: "It depends entirely with whom this personality is engaged. Regarding yourself, it is possible to become emotional about your inner life wishing to develop, and experiences which are, in the sense of an experience, that I say, it is like an adventure. Then I am interested in that kind of a research, as Ouspensky would call it, of the miraculous, in search of it. When it is for someone else, that is, when I am engaged with other people, I can become interested in the condition in which they are, and I can have sympathy. I can see that what takes place in the

"life of a young child with ambition, and I can even be jealous. I can have the maturity of a person who already knows 'this and that and the other', and still knows that there are a few other things that he would like to know. If I want to deepen that what I am interested in, I will try to collect, for myself, all kind of conditions, in which I then can live, in order to be stimulated in the direction of a development which is deeper than what is now my superficial being. All of that you're familiar with. Select certain subjects that you really are interested in, and dig into it. Go to the library if it needs study. Go to people who can help you, and talk about it, and spare the time. Read certain books that you know have a certain content, which you really want to find out what it is worth; or certain books which you perhaps have wanted to read and have not read. Simply say: 'I want to find out what is in it, in order to extract from it what there is for me'. And become very selfish for your Self, that is, Self-centered in directing towards you all kind of forms of information, which you then wish to digest. I say it is selfish in the sense that you want to use it for your Self. It is more Self-centeredness, because selfishness would really mean that I take it away from someone else; or that that which is the energy which I use, perhaps should be used for someone else. But when I'm really interested in wanting to breathe, I don't care how much air I take, there is more than enough around, provided it's not polluted. Hunt up the different things. Start with hobbies of interest at the present time. It doesn't matter what you start with, because the attitude that you have then towards yourself is really a wish for an understanding of your Life and the continuation of it. And that will give you a certain form of enthusiasm, particularly when you see it in someone else, and there is a correspondence. And then the question of expressing for yourself that which you really feel, is entirely within your own means. You can use your voice for that. You can educate your voice to be high or low; or slow; or intense; or soft, what-

"ever it may be. But that all is preceded by a wish to use that as an instrument. You can have a posture of your body which indicates your state, and your wish to reach, even if something you get off the shelf, and you start- you- yah- you stand on your toes. When you meet people, and you become interested in what they are doing, ask them: 'What is it that makes you 'tick'?' Find out what other people are doing, in order to see in what- in what respect you correspond with them; or that you have a correspondence. You see someone who is 'this and that', and you admire it. Ask him how come he is that way. You see a person happy. What is that? Why are you happy? What is it that you have that I don't have? One becomes interested in finding out things when you want to be in- on a research. All of that extends further when you consider your ordinary life on Earth, and see if there might be a reason why you happen to exist here; and particularly when one is interested in either a philosophy which is intellectually emotional; or in asthetics, which is, of course, emotionally almost intellectual. All such things add to the wish for a man to continue to exist, and to protect his Life, and to prolong it. And then he must look at that what is given to him, to see if he actually uses it in the right way, and that he could become responsible for such usage of energy. Think about such problems for yourself, and see if you cannot enter- have anything enter- even in the thought of a wish to deepen it; to really go down to an understanding, and not to let go until you are 'Blessed'. Try to live that way. As a result, you will find out you will wish to work. I hope it makes sense."

J. Wieser: "Thank you."

Idell Conaway: "Mr. Nyland?"

MR. NYLAND: "Yah..."

I. Conaway: "It's Idell."

MR. NYLAND: "Yes."

I. Conaway: "If one has a wish to... for real humility, and,um, a wish to lose one's self, with a small 's', can this buy bread in Heaven?"

MR. NYLAND: "Can this buy bread in Heaven, you said?"

I. Conaway: "Yes."

MR. NYLAND: "Yes, it can. But it is a very small loaf. I think the difficulty for a man is to find out what are his capacities, and his potentiality. He also has to find out what is a reasonable aim for him. With that he has to find out what are the responsibilities for that what he at the present time possesses, and what he believes in, are worthwhile, or valuable, and which he wants to continue with; or that what he already can throw away. If I sacrifice certain experiences which are useful to me for a fuller developement, and I go in the direction, when the sacrifice requires a narrowing of my world, I forget that I have a purpose as a man which should develop; and for which his state on this Earth is given to him, for the further understanding of why he is alive. Because I now emphasize the question of a further understanding, that is, an increasing wish for an understanding; to understand more about what he is, having in mind that if he can understand more, he will have then a chance to see what actually is taking place; and to eliminate, gradually, out of his own experiences, that what is accidental; and more and more comes to an understanding of fundamental Laws, which, when he continues to

"grow in that direction, will finally end up in one Universal Law of existence of Life; and understanding of Life in different forms in which this man on Earth is just a little example of a 'human' Being. Don't cut yourself loose from experiences. They may be extremely useful exactly because you want to give them up. Sometimes wishing to reduce the experience of oneself will lead to a narrow- mindedness, because there is not enough, then, to feed, because of friction, certain conditions which will be helpful for further growth. And there- if there is no growth, there is no understanding. You see, it may be very useful for me to have an experience of knowing what it is to - to steal, but if I do, I run the risk that policemen will go after me, and I will get into prison. And as a result, being in prison, I have reduced the number of impressions which I can get, almost to a minimum; and because of that, my total existence will be reduced. It will be really reduced, and to some extent, even atrophied; because that what existed before, not being used, will gradually die. So don't start with beginning to sacrifice too much. If it is done for the sake of someone else living; or a child which has to be taken care of, one can sacrifice one's own life, and the results of that life then not existing, may reduce for oneself a certain number of experiences. But then, you see, something else has been substituted which has more value. But when it's a question of becoming fanatic, and becoming more and more like a 'flagallante', it is not that way that God will be reached. When He asks then, at the end of his (your?) life; 'What have you become as a man?'. Some time ago I said, of course it is possible to reach Heaven by neglecting two centers and concentrating on one. There is no

"question about a 'fakir' being able to reach a certain spiritual value; and also, naturally, a 'yogi'; or any kind of a 'saint'. But it is not a Man, he is only part, a certain one- third of the potentialities of himself. And a man on Earth was created as a Man, to become a Conscious and Conscientious ~~Man~~ on this Earth if he can; because he has now a task to fulfill: to further understand the reason why he happens to have, and should have, an aim in ~~this~~ life. That's the concentrated effort that should take place, because otherwise, how can a man continue to live by just automatically digesting a little bit of food, and having some sleep and sex. There has to be an aim for a man to see why he ought to become free; because it is idiotic that one is born on this Earth, and that, already from the moment of birth, already then, there is a desire for Life to be set free, and not in this form of a human being. And of course I must use every possibility for myself to understand that kind of a condition, and the reason why I happen to be alive on this Earth; and whatever that form, whatever shape it will take for me to come to that kind of an understanding, including the rules of Karma, and that which is needed for me in order, through all kind of suffering, that I will learn, and find out what it is how to become a man. Logically, I want to have, for that purpose, as many opportunities as I can make, and I cannot simply reduce them to a minimum, for whatever purpose; until it is shown, by conditions, that certain things must take preference or have priority over others. And then, of course, that what one wishes to sacrifice for the sake of a higher purpose, one is entitled, even to kill one's self. I hope you see what I mean by it. Don't reduce your life. Life is to be given, to be multiplied, physically, and spiritually. Ultimately,

"mentally. Life is to be given first to understand physical requirements; then it is necessary to understand Kesdjanian requirements; then it is necessary to understand the requirements of a Soul. And all three, should go hand- in- hand. Sometimes the development can be, even, simultaneous for all three developing at the same time. All for a common purpose of making a Conscious Man, a Conscience within that man, and the ability to have a Will to operate. All right, Idell?"

I. Conaway: "Oh, dear. I hate to take away from that answer..."

MR. NYLAND: "You hate to take away what...?"

I. Conaway: "From the answer."

MR. NYLAND: "No, but continue."

I. Conaway: "I feel that, ah...that I have a difficulty in using A.B.C., and I don't know if it's just a psychological thing or not, but...um...I...I wonder, when I...when I'm trying to work, I wonder if some directions I can trust more than others..."

MR. NYLAND: "Oh, there's no question about it. Each person is different in Type. Each person reaches a conclusion, when he becomes interested in Work, that ^{he} has to start from where he is. < And, of course, the attitudes of different people are different; and therefore sometimes there is more appeal in a little bit of an intellect and 'A.B.C.', and for others it is very definitely an emotional approach, and for as others it still is a physical one. It really doesn't make much difference where one starts. In the end, it all evens up; because then, in an essential existence, the three differences, as indicated by the three centers, become more and more uniform. And out of the three essentialities, there is one fundamental point of reference for all three centers" 

"which we call Magnetic Center, and in that there is- in that particular place, there is no further descripting (describing) of anything that has to do with either an intellectual, or emotional, or a physical approach; since that point, that is really the central point of Life, there is no further dimension, nor neither in space nor in time. And with that, one comes closer and closer to the possibility of an understanding of a spiritual existence, in which much of that what we now are confronted with will be completely eliminated. It is interesting to imagine, and to think a little bit, and to ponder about this idea of not having a body, and still having Life. What actually will take place when the body dies? And what can continue to exist, and then in what form? Or is there still a possibility of an overbridging temporarily being a little bit, still, of human quality, and already a great deal more of a spiritual value. Keep on thinking about what is really most useful to you, to find out what you are, in any way you wish to find out, provided that ~~what~~ are the facts of yourself existing are truthful to the extent that you have eliminated all kind of partiality; all kinds of identification. That you have gradually come to the conclusion that the only existence is the Present, and that it is, as yet, not possible to understand the difference between the reality of the future, and the reality of the ~~past~~; because all such things will come later, when one starts to describe a little bit more of what is the condition of a living on a higher level of Being. It's first necessary, and that is why it is a little stumbling block, that that what one has as an instrument for observation: that what is as a mind, ^{or} ~~and~~ that what is as a heart or solar plexus, is not

"sufficiently developed as yet. It is not sharp enough. It is not, as yet, vibrating in the deferent- defer- in an indefinite rate of vibration. It is not, as yet, fine enough to be used for purposes where a refinement is necessary. We are very crude with our present state of mind, and we don't really know enough of how to change it; but it is the instrument that has to become much and much finer. On an ordinary balance you can weigh a gram or so, but you have to have a chemical balance in order to weigh into the third or fourth place of behind a decimal. And even then, when it is still necessary to balance- to make a balance- which actually will determine the weight up to the sixth and seventh point behind the decimal, you have to use a different kind of a method, of the swing between the two things, and then interpolate whatever is the distances between the 'zero point' and the swing itself. All that requires different kind of finese of certain instruments, and one's mind, as it is at the present time, is not as yet capable even of further development, unless it goes through a certain training. When it wants to become Objective, it means it has to be introduced, otherwise the mind will not know what is meant by Objectivity. Does that help now?"

I. Conaway: "Yes, um-hm, thank you."

MR. NYLAND: "All right....all right."

Michael Puisis: "Mr. Nyland?"

MR. NYLAND: "Yup."

M. Puisis: "Ah, Michael Puisis"

MR. NYLAND: "Yah, good."

M. Puisis: "Certain frictions occur ⁱⁿ ~~to~~ my life quite suddenly,

"and when they occur to me, uh, I can notice my body reacting, and if I try to work, I'm definitely not impartial. And I don't know how to, ah, perhaps use that energy."

MR. NYLAND: "Well, you can't."

M. Puisis: "I can?"

MR. NYLAND: "No. The answer is don't work at that time."

M. Puisis: "But friction is good, you've said..."

MR. NYLAND: "Oh, sure it's good. With measure. With measure. A little bit of a 'hairy- shirt'. A little bit of a 'hair', very small. A little bit of an indication of friction, not too much. When it is friction, and it takes me up, I become involved in it. I dislike it. I'm lost. When I wish to work, I don't want other people around, because they take up my energy, and I'm completely lost. I mentioned some time ago this, maybe it was somewhere else, this question of re- recalling what has happened four or five minutes before, if at that time you made an attempt. And if, during that particular period, you happen to be listening to someone else, you cannot work. Your mind will not allow you even to divide the energies: one for the purposes of Consciousness, and the other for a purpose of an unconscious existence; of a maintainence, simply, of an unconscious state. And one has to learn, first, that that is an impossibility that I can do two things at the same time. I would love it, of course, and I will have to learn it, but I cannot do it. So if I find conditions in which I cannot work, I say: 'I cannot work', and I don't. And don't be a fool, because it will embarrass you. It will really make you a little sick that you have an honest wish to work, and you cannot do it. And you're foolish in trying. There are a hundred thousand times

"during the day that conditions are far simpler, and when you actually can have a result of a certain kind. Many, many times, but you must happen to think about it; or you happen to be reminded; or a feeling; or in some way or other it has to become- come to your notice. And then, immediately if that is there, and there is really a desire to work, work then. How many opportunities have been here tonight? Sitting in a chair, and something in you could have been aware- could have been aware of you, sitting. When you move a little bit, and you shift your weight, and your shoulders, and your head, and if you get stiff, and you do this. Can one be aware? Can something actually register your behaviour? And quite impartially. And so you will go out of the door in a little while. Where will you find yourself? Where will you lose yourself again? You will converse, a little talk here and there; you've lost yourself, you know it. But stand still for a moment. Exclude everything else. Close your eyes. We say, come to yourself, if you can. Wake up, at that moment. Hold on to that what is an Awakening; an 'I' existing. Continue to walk. Watch your steps. Slow down, if you wish. Do something within reason, and which you can do, for which you have just enough energy to do that ordinary unconscious state; following up on that, with that kind of a condition. And then the wish. The friction is already, that you have a wish which is unusual. That is the friction that goes against the grain of your ordinary unconscious thought. And as soon as I introduce a wish for becoming Conscious, there is friction; because my unconscious state will not allow anything Conscious to start existing without causing any trouble. You think it is easy to put the 'I'

"in the proper place, when- in the midst of a section of my brain; or filled, the brain itself, with animosity, because it is unconscious, and it objects to anything that's different? You know how difficult it is to move into a neighborhood and not behave like the Joneses. Everything in our life is made such that it is 'five-and-ten-cent store'. And if you are a little different, and you're a little- little bit extraordinary, of course you are looked upon as if you are, well, certainly a stranger. It's the same way with Work. Work is unusual, because it is un-natural, and it goes against this natural way. Of course there is friction. You say: 'How can I use it?'. I'm so involved in the friction sometimes, that there is no desire for doing anything with the energy. But when it is very small, it is as I say, a little bit of a hair, in just one little patch of my 'hairy-shirt'. Maybe then I can do it. Do you see what I mean?"

M. Puisis: "Yes, I do."

MR. NYLAND: "Use your...I said before, the time that you eat. But there are, of course, a thousand times, hundred-thousand times; when you get up; when you sit on the edge of your bed; when you put on your socks, and you have forgotten. Take them off. Put them on again. When you talk to someone, 'Good Morning', you have forgotten. Ah, if you remember, say it again, 'Good morning', as if something is present to what you are saying. Do certain things twice; the first time for unconsciousness, the second time as an attempt to be as Conscious as you can be.

Alright?"

M. Puisis: "Alright."

George Blondin: "Mr...."

MR. NYLAND: "Almost time. What's the question?"

G. Blondin: "George Blondin, Mr. Nyland."

MR. NYLAND: "Yah."

G. Blondin: "I asked you, um, a few days ago, or about a week ago, about the same question. With Work, I feel there's a difficulty. I feel that I have a lot of 'chains' toward sensuality ^{and} There's all kinds of feelings of blasphemy that comes in, when I have aspirations for high things, ah, being dragged down towards other things. And I can't seem to reconcile both parts of my nature..."

MR. NYLAND: "George...."

G. Blondin: "....when I try to feel free to work."

MR. NYLAND: "Do you go into a vulgarity?"

G. Blondin: "At times."

MR. NYLAND: "Will you continue with it, as loud as you can, and as intense as you can? And try to hear yourself. Just go to it, swear up and down, for a little while."

G. Blondin: "And still continue..."

MR. NYLAND: "Continue, you will work alright..."

G. Blondin: "Continue with work..."

MR. NYLAND: "You will work..."

G. Blondin: "With work..."

MR. NYLAND: "But continue. Just intensify that. You will gradually become ashamed of yourself, and you may not wish it anymore, then. But give in to it, and don't have any pressure to stop it. Just for the time being say, 'I'm free to swear as much as I wish'. Even then you say, 'So help me, God'.

"That was it, was it? I wish you all a good week. A week or two when I can come back and find out how you have spent your time. Good Night."

END OF TAPE

Transcribed by; Bill Wheatley

Proof : GB